

may be as expert as Peter, but how difficult, how God-like to exemplify Matt. 5: 44 and 20: 27, 28, which is the essence of the rite. In Rom. 2: 28, 29 we have the central gospel fact in legal form. Read that over as often as there are symbolic ordinances in the New Testament, and put in a new ordinance at each successive reading, and you have the Pauline conception of the Gospel. Nothing saves but Christ incarnated. And when he is in, he will surely come out in such ways as the Divine Nature prescribes. I John 2: 6.

Union Deposit, Pa.

FEET WASHING.

CHARLES H. DINGMAN.

Dear Editor:—In EVANGELIST, Vol. XIX, No. 8, I noticed an article against feet washing by a pastor of the Campbellite church whom you criticised in a pleasant manner. I also would like to ask him a few questions; after quoting I Tim. 5: 10. Paul says, if she have brought up children; if she have lodged strangers; if she have washed the Saint's feet; if she have diligently followed every good work.

First, why do you assume that feet washing is not an ordinance of Jesus Christ without evidence? Second, why do you make light of the text, saying it is not a religious ordinance because Paul did not particularly denote all other rites such as Baptism, Lord's Supper, etc. Has he not mentioned them in a general way when he said, "if she have diligently followed every good work"? Is not the Lord's Supper, Baptism and all laws and ceremonies, governing Christianity, good works? I affirm, yes, and therefore instead of disproving that feet washing is an ordinance, it is only a stronger proof that it is. Would a widow or any member of the body of our Lord be worthy of His support in this militant body or church who have not diligently followed every good work. Paul says in Heb. 6: 1, 2, Therefore leaving the principles of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of Baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. Here Paul demonstrates that there are other rites and laws beside baptism, repentance, faith, etc., but does not mention them literally; yet do they not exist? Could not the spirit that was in Paul when he wrote Heb. 6: 1, 2 be in him when he wrote I Tim. 5: 10?

Thus it proves that Paul knew what he was talking about when the Spirit bade him give the commandment in the text quoted above which commandment agrees with our Lord's life as recorded by St. John in the 13th chapter of his Gospel.

Sisters' S. C. E.

S. S. O. E. BENEFIT.

Brother Gnagey visited us and found us engaged in an enterprise which he suggested we publish for the benefit of our Sister Societies.

About two months ago one of the grocers in the city offered a "benefit" of ten per cent on all sales during certain days, to the various churches and organizations in the city and county. Our S. S. C. E. took advantage of the offer, a committee called upon the grocer, and arranged for the date, Saturday, Feb. 27. When the day arrived a committee of three ladies were present at the store, received customers, answered the telephone, solicited orders, etc. The grocer himself called it "making yourselves agreeable to the people." The trade on this day amounted to seventy-five dollars, consequently our share was seven dollars and a half. This man did his own advertising and we were to no expense whatever. It was so much money in the treasury with almost no effort at all.

Encouraged by our success we asked for and obtained another day with one of the leading grocery firms. This time we worked hard in the hope of making more money than before. We made out price lists and some of the ladies went out over the city among their friends and solicited and wrote orders. On March 13, three of us were early at "our place of business," as this firm expressed it, "to stand around in the way," but we were really able to make ourselves useful, and the firm seemed to enjoy the novelty. The store seemed to be headquarters for Brethren on that day, and it was here that Brother Gnagey met many of our people. The trade on this day was nearly two hundred dollars, but much of it went on the book and of course we only had a per cent. of the cash sales which amounted to something over ninety dollars. We had to pay the cost of advertising this time, and our net proceeds were seven dollars and forty cents. Not nearly what we expected, but "every little helps." We should have waited some time before asking for this second benefit. It was so near tax paying time that money was very scarce; but the greatest difficulty lay in the fact that every body had already bought so abundantly in favor of former benefits that it was very hard for us to get orders. People had every thing they wanted and had no money to buy more. By way of encouragement let me say that the first benefit given here this winter for one of the hospitals amounted to nearly sixty five dollars. They had fifteen per cent. of sales. It is

an easy and an honorable way to make money. "A hint to the wise is sufficient."

H. HELEN FRAME.

South Bend, Ind.

The Sunday School.

THE LARGEST SUNDAY-SCHOOL IN THE WORLD.

Stockport, England, claims to possess it. It is one of the oldest, too, as well as the largest. It was established only four years after Robert Raikes opened his school in Gloucester. There were five similar schools started in Stockport at the time; together they were known as the Town Schools. These schools were supported from a common fund raised by collections taken in the churches and chapters of the town. They were under the direction of a general committee, in which the pastor of the Church of England was treasurer, a Unitarian minister secretary, and the Methodist minister librarian. Our scholars of to-day would think the school hours long. School began at nine in the morning; that session held until noon. At 1 o'clock school again until 2:30 or 3 o'clock; then the scholars, with their teachers, went to their respective churches or chapters for divine service. The service over, they returned to school until 6 o'clock. The school was always prosperous, and never more so than now. Since its organization, in 1784, more than 100,000 scholars and 6,000 teachers have had their names on its books. Fully ninety per cent. of the teachers have grown up in the school; oftentimes there are three and sometimes four generations in one family in attendance at the same time. The school occupies a large, commodious building, erected in 1805, at a cost of \$30,000. It has since been enlarged several times; two wings have been added and other requirements provided for. Now the main school has 4,000 scholars; it has four branch schools, with a membership of over 1,000, and a staff of officers and teachers numbering over 450. It was once known as the Methodist Sunday-school, perhaps because the Wesleyan Methodists were its principal supporters. Among its first founders was a Methodist farmer—Mr. Matthew Mayer. He was one of John Wesley's earliest and most earnest local preachers. But the school has never been under the control of any one denomination of the church. It is known as the Stockport Sunday school, and, in the words of one of its friends, "seeks to combine in its work the true piety and pure charity of the good of all denominations." This school is under royal patronage. The father of Queen Victoria was its first patron. At his death,